THE COMMUNICANTS GUIDE,

Directing

The younger Sort, which have never yet Received, and the Elder, and ignorant sort, which have hitherto Received unworthily; How they may Receive the Sacrament of the *Lords Supper* to their Souls comfort.

Together

With a Treatise of DIVINE Truths, Collected out of Ancient and Moderne DIVINES.

By R: GOVE, Sometime Preacher of Gods Word, at *Henton*, St. *George*, in Sommerset.

1 CORINTH. 11.29.

Hee that Eateth and Drinketh unworthily, Eateth and Drinketh Damnation to himself.

LONDON,
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BIBLIOTHECA RODDI PLANA

To all those that do desire to receive the Sacrament of the Lords Supper *worthily, and to their Souls comfort.*

ESPECIALLY

To the younger sort, which have never yet received, and to the elder, and ignorant sort, which have hitherunto received unworthily.

R: GOVE,

Who can do very little, yet desireth to doe very much for the good of their Souls,

DEDICATETH

These his Sacramentall instructions following.

A CATECHISME.

Short for Memory, and plaine for Capacity, containing the Grounds, and Principles of the Christian Religion in generall. Which every one should know, that desires to receive the Sacrament of the *Lords Supper* worthily, and to his Souls comfort.

QUESTION.

IF what Religion are you? 1 Pet. 3. 15
Anſ. Of the Christian Acts 11. 26
Religion.
Q. *What Religion is that?*
Anſ. That which teach- Acts 4. 12
eth a Man to looke for salvation, only by Jesus Christ.
Q. *Where is this Religion taught you?*

Joh. 5. 39 Hos. 8. 12 2 Tim. 3. 15, 16, 17. Joh. 20. 13

Ans. In the Holy Scriptures, which are the written Word of God, and containe all things needfull for our salvation.

Q. *What are the principall things, and those most necessary to salvation, which are taught us in the Scriptures?*

Joh. 13. 17

A. They are two: the one is, what we are bound to know; and the other is, what we are bound to practise.

Q. *What are we bound to know?*

Joh. 17. 3 2 Cor. 13. 5

A. God and our selves.

Q. *What must wee know concerning God?*

Heb. 11. 6 Joh. 17. 3 Psal. 111. 2

A. We must know three things: 1. that there is a God, 2. What a one this God is; and 3. What he hath done.

Joh. 5. 39 Rom. 1. 20 1 Joh. 3. 20 & 21.

Q. *How doe you assure your selfe, there is a God?*

A. 1. Gods Word reveales it; 2. Gods Workes confirme it; and 3. mine owne conscience doth assure me of it.

Joh. 4. 24 Ex. 33. 18. & 19. Ex. 34. 5. & 6. 1 Joh 5. 7 1 Cor. 8. 6

Q. *What a one is God?*

A. God is a Spirit most glorious in Nature, three in Persons, and one in Essence.

Acts 15. 18 Gen. 1. 1 Acts 17. 24 Heb. 1. 3 Psal. 119. 91 Psa. 103. 19

Q. *What hath God done?*

A. Hee hath decreed with himselfe from all eternity, how all things shall be; he made all things in the beginning; and hee hath ever since sustained them, and disposed of them.

Q.

Q. *Thus much of that, which we are to know concerning God, tell me now next, what we are to know concerning our selves?*

A. We are to know three things 1. What we were; 2. What we are; and 3. What we shall be.

Q. *What were we?*

A. We were all in our first Creation perfect, and happy. Gen. 1. 27 Eccles. 7. 31 Eph. 4. 24

Q. *What are we?*

A. We are all by nature sinnefull, and miserable: but by grace in Jesus Christ, as many as God doth call, are made righteous, and happy. Psal. 51. 5 Eph. 2. 3, 4 & 5. Heb. 3. 1 1 Cor. 1. 2

Q. *What shall we be?*

A. Those amongst us that are good shall be everlastingly blessed in Heaven; and those that are wicked shall be everlastingly tormented in Hell. Mat. 25. 46 Dan. 12. 2 Joh. 5. 29 Mat. 5. 16 1 Pet. 2. 12

Q. *And thus far touching our knowledge: tell me now next what is required concerning our practise?* Tit. 2. 5 2 Pet. 1. 5, 6, 7, 8, 9, 10 1 Pet. 3. 1

A. There is required in us all a care so to lead our lives, as that thereby, God, and our Christian profession may have praise, we comfort, and others profit.

Q. *How may we so leade our lives?*

A. By ordering them according to the prescript rule of Gods Word, set downe partly in the Law, and partly in the Gospell. Psa 119. 9 Gal. 6. 16

Q. *What doth the Lord require?*

Tit. 2. v. 12 Mat. 22. 36 37, 39. 1 Pet. 5. 8 Pro 12, 10

A. Piety towards God; Charity towards our Neighbours; Sobriety towards our selves; and Mercy towards all other living Creatures.

Q. *What doth the Gospell require?*

Mar. 1. 15

A. True faith, and unfeigned Repentance, as our only remedy for the breach of the Law.

Q. *How are these Graces to be begun, continued, and perfected in us?*

Mar. 9. 24 Luk 22. 23 Luke 11. 13 Jam. 5. 16 Rom 10. 17

A. By faithfull, and fervent Prayer; by a due hearing, and reading of the word; and by worthy receiving of the Sacraments.

Acts 20. 32 Rom. 4. 11 Acts 2. 38 41. Mat. 28. 19 1 Cor. 11. 23

Q. *How many Sacraments hath Christ ordained in his Church, thus to be received of us?*

A. Two onely, Baptisme, and the Lords Supper.

Q. *What is the use of Baptisme?*

1 Pet. 3. 21 1 Cor. 6. 11 1 John 1. 7

A. By Water washing the body, to assure us that the bloud of Christ, being applied to the Soule of the believer, cleanseth him from all his sins.

Q. *What is the use of the Lords Supper?*

1 Cor. 11. 24 Mat. 26. 28. John 6. 50, 51, & 54.

A. To be a signe, a seale, and pledge unto us, that Christ Jesus is given for us, and to us for the nourishing, and preserving of us unto eternall life.

JOH. 13. 17. *If ye know these things, blessed are ye, if ye do them.*

THE *Communicants Guide,*

Directing

The younger ſort, which have never yet received, and the elder and ignorant ſort, which have hitherunto received unworthily, how they may Receive the Sacrament of the Lords Supper worthily, and to their Soules comfort.

Queſtion.

WHat muſt he doe, that would Receive the Sacrament of the Lords Supper worthily, and to his Soules comfort?

A. He muſt doe that, which is required of a worthy Receiver, before he commeth to receive; whileſt hee is Receiving; and after he hath Received.

Q. *What is required of a worthy Receiver before he commeth to receive?*

A. There is required a ſerious, and ſolemne 2 Chron. 30. 18, 19.

ſolemne preparation of himſelfe.

2Sam.16. 5 Pſal. 26.6 2 Chro.35 6. Q. *Wherein doth that ſerious, and ſolemne preparation of a Mans ſelfe conſiſt ?*

A. It conſiſteth in two things. Firſt, in a ſolemne ſequeſtring and ſetting apart of ſome convenient time, wherein hee may, betwixt God and his own Soule meditate on that which hee is about to doe : and ſecondly in doing that which may prepare him for it.

Q. *What time is fitteſt to be ſet apart for this buſineſſe ?*

Exod.12.3, & 6. Joh. 19. 14 & 31. Zech.12.12 Mat. 6. 6 Ge. 24.63 1 Cor.7. 5 Gen. 22.4 & 5. Nehe 6. 3 & 4. *A.* The whole time from the warning given of a Communion to the very time of receiving it, ſhould take up ſome of our thoughts touching the ſame : but eſpecially we ſhould ſpend ſome part of the day immediately foregoing it in that buſineſſe : by retiring our ſelves from other company into ſome private place (if it may be) to performe the ſame ; and by withdrawing our minds for that time from all other buſineſſes.

Q. *What are the duties which in this time thus ſet apart, a man is to perform, that he may be rightly prepared ?*

2 Cor. 11. 28 1 Tim. 4 5 *A.* They are two. The firſt is examination ; and the ſecond is Prayer.

Q. *Concerning what muſt a man examine himſelfe ?*

A

A. He must examine himselfe, whether he have in him those things which ought to be in a worthy Receiver.

Q. What are those things?

A. They are especially five. First, knowledge; Secondly Faith, Thirdly Repentance; Fourthly Charity, and Lastly, an hungring and thirsting desire after Christ, and the benefits of his death, and passion.

Q. What knowledge ought there to be in a worthy Receiver?

A. There ought to be in him (besides a competent knowledge of the grounds, and principles of the Christian Religion in generall) a more particular knowledge, both of himselfe, who is to receive, and of the true nature, and use of the Sacrament, which he is to receive. Heb. 8. 10, 11. Heb. 5. 12. 1 Cor. 13. 5 1 Cor. 11. 29

Q. What must hee know concerning himselfe, who is to receive?

A. He must know, how miserable he is by nature; and how much more miserable he hath made himself by his actuall transgressions. Psal. 51. 5 Rom. 5 12 Eph 2. 3. Rom 6. 23 Gal. 3. 10.

Q. What must hee know concerning the true nature, and use of the Sacrament which he is to receive?

A. Hee must know, first who ordained it; Secondly, for what ends it was ordained

ed, and thirdly, what are the parts whereof it consisteth.

Q. *Who ordained this Sacrament?*

Mat. 26. 26 27, 28. 1 Cor. 11. 23 1 Cor. 11. 20 — *A.* The Lord Jesus Christ, and that in the Night when hee was betrayed, and therefore it is called the Lords Supper.

Q. *For what ends was it ordained?*

1 Cor. 11. 24 26. John 6. 54, 56 & 57. 1 Cor. 11. 24. 26. 1 Cor. 10. 16. 17. 1 Cor. 12, 13, — *A.* It was ordained, first to keepe in us a thankfull remembrance of the Death, and Passion of our Blessed Lord, and Saviour Jesus Christ. Secondly to assure us of our particular part, and interest in the benefits thereof; and Thirdly, to be a Bond, and Pledge, both of our Union with Christ, and of our Communion one with another.

Q. *What are the parts, whereof this Sacrament consisteth?*

A. They are three. First, the outward Signes signifying. Secondly, the Divine Word sanctifying, and thirdly, the inward, and spirituall graces signified.

Q. *What are the outward signes signifying?*

Mat. 26. 26. 27. 1 Cor. 11. 23, 24, 25. — *A.* Bread, and Wine, with the severall actions pertaining to them, as Breaking, Giving, Taking, Eating, and Drinking.

Q. *What is the Divine Word Sanctifying?*

A.

A. The Word of Christs Institution, pronounced with Prayers, and Blessings, by a lawfull Minister. Mat. 26. 26 27. 1 Cor. 11. 24 25. 1 Cor. 10. 16. Heb. 5. 4.

Q. *What are the inward, and Spiritual graces signified?*

A. The Body of Christ Crucified, and his blood shed for the Remission of sins: exhibited by God to the faith of the worthy Receiver, which receives it, and feeds on it, for the nourishing of his soule unto life everlasting. Mat. 26. 26 27. Mark. 14. 22, 23, 24. Luk. 22. 19 20. John 6. 54

Q. *And thus farre touching the knowledge which is required in the worthy Receiver; tell me now next what faith is required in him?*

A. There is required, not onely a bare knowledge, and perswasion, that the body of Christ was crucified, and his blood shed for the Remission of sinnes (for even this the very Devills in Hell doe believe, and yet tremble) but a particular application of the same, and of all the benefits thereof, unto a mans owne Soule, whereby he believeth that Christs Body was Crucified, and his Blood shed for the Remission of his Sins in particular. Esay 53 6. 8. 10. Mat. 26. 28 Jam. 2. 19 Gal. 2. 20 1 Cor. 5. 7 Job 19. 25 Luke 1. 47 Joh. 20. 28

Q. *And thus far also touching the faith, which is required in a worthy Receiver: tell me now next what Repentance is required in him?*

A.

2 Cor. 7. 9, 10. Luke 15. 21 Psal. 51. 3. 4 Zech. 12. 10 Hos. 14. 8 Esai. 30. 22 Act. 26. 20 2 Cor. 5. 17

A. There is required in him an hearty, and unfaigned sorrow for all his Sins past: and a full purpose (with Gods Grace, and assistance) never to offend God by the like in the time to come, but to amend his life, and to become a new man.

Q. *And thus farre also touching the Repentance, which is required in a worthy Receiver: tell mee now next what Charity is required in him?*

1 Cor. 11. 18 20. 1 Cor. 12. 13 Eph. 4. 16 Mat. 5. 23, 24. 1 Cor. 5. 8 Colos. 3. 13 Esai. 1. 11, & Luke 17. 4

A. There is required a care to be in Love, and Charity with all men, striving to be reconciled to those whom hee hath injured, and wronged; and being ready from his heart to forgive those, who have injured, and wronged him.

Q. *And thus farre also touching the Charity which is required in a worthy Receiver: tell me now in the last place, what hungring, and thirsting desire after Christ, and the benefits of his Death, and passion are required in a worthy Repentance?*

A. There is required in him a sense, and feeling of his want of Christ, and his righteousnesse, and of Gods Wrath due unto him for his sins, which shewing him his woefull, and miserable estate without Christ, may make him to hunger, and thirst after him, and the benefits of his death

John 7. 37 Rev. 22. 17

Death and Paſsion, (the only meanes of pacifying Gods wrath) as much, as an hunger-ſtarved man, and one that is ready to die for thirſt, doth after Meate, and drinke. Luke 1. 53 Pſa. 63. 1. Pſal. 107. 9 Pſal. 42. 1. Rev. 21. 6 Eſay 55. 1

Q. *And thus have you ſhewed me, what is the former of thoſe two things, which muſt be performed by a worthy Receiver, that would prepare himſelf aright before he commeth to receive, to wit, examination: tell me now which is the other of them.* Eſay 44. 3

A. It is prayer: wherein if after examination hee doth finde in himſelfe the former Graces in any meaſure, he is to bleſs God for it, and to pray for the continuance, and increaſe of them; and if hee want them, or have them not in that meaſure, which God requireth in his Word, hee is to humble himſelfe before the Lord in true contrition, and hearty ſorrow for his failings, confeſsing them unto him, and deſiring pardon of them all for Chriſts ſake; and that his gracious Spirit may helpe his infirmities in thoſe Graces hee hath, and may worke in him, thoſe which he wanteth, that ſo hee may come as a worthy Receiver to this holy Table of the Lord. Pſal. 10. 17 1 Tim. 4. 5 Mark 9. 24 Pſal. 51. 17 Eſay 57. 15 Eſay 66. 2 Rom. 8. 26

Q. *But what if a Man be not thus prepared when hee commeth to receive,*

is

is there any great danger in it?

A. Yes, for first, he that is not thus prepared, standeth guilty before God of the Body, and Blood of the Lord.

1 Cor. 11. 27

Secondly, insteed of Receiving that which might further his Salvation, hee shall Eate, and Drinke his own Damnation: And lastly hee shall not onely be damned hereafter, but shall be severely punished also in this life, by sickneſſe and weakneſſe, yea, and at the end of his life by some fearefull death.

1 Cor. 11. 29

2 Cor. 11. 30.

Exod. 5. 3

2 Chron. 30. 18. & 20

Q. And thus have you shewed me what is required of a worthy Receiver before hee commeth to Receive: tell mee now in the next place, what is required of him whilst he is Receiving?

A. There is required a reverent gesture of Body; and a Religious disposition of minde.

Esa 45. 23

Psal. 95. 6

Ps. 103. 1. & 2.

Luke 1. 46

Q. What gesture of body is fittest in the time of Receiving?

A. There is no certaine gesture prescribed in Gods Word to be used in the Receiving of the Lords Supper, and therefore that is fittest, which is most decent, and orderly, and most agreeing to the Discipline of the Church under which we live: So that it be not contrary to piety, or charity, and if we be left to our owne choice,

1 Cor. 14. 40.

Mat. 18. 17

1 Cor. 8. 12 13.

choyce, then that geſture is to be judged beſt, which may beſt ſet forth the greatneſſe of the Giver, the worth of the Gift, and the humility, and thankfullneſſe of the Receiver. 1 Cor. 10. 31. Pſal. 95. 2, 3. Rev. 7. 11, 12.

Q. *What diſpoſition of minde is required in a worthy Receiver, at the time of his Receiving?* 1 Chron. 29 10, 11, 13.

A. There is required, firſt, that his mind be taken off from all worldly, and ſinnefull thoughts; and ſecondly, that it be wholly taken up with heavenly Meditations, and hearty prayers, and thankſgivings unto God. Exod. 3. 5. Coloſ. 3. 2. Phil. 1. 27 Pſa. 104. 33 & 34. 1 Cor. 10. 31 Coloſ. 3. 17

Q. *Whereon ſhould a worthy Receiver ſpecially meditate in the time of Receiving?*

A. Hee ſhould eſpecially meditate on the Death, and Paſſion of Chriſt Jeſus his Saviour; of the benefits which accrue to him thereby; and of the duties, which hee oweth to God and man therefore.

Q. *How may he come beſt to meditate on the death and paſſion of Chriſt?*

A. By obſerving carefully what is done by the Miniſter, that doth adminiſter it; and himſelfe that doth receive it.

Q. *What doth the Miniſter do?*

A. He doth conſecrate, and ſet apart

the Bread, and Wine, whereby of common and ordinary Bread and Wine, it is made the Sacrament of the Body, and Bloud of Christ. He doth also breake the Bread, and poure out the Wine; and having so done, doth deliver it to each of the Communicants.

Q. *What is he to meditate on when hee seeth the Minister to consecrate the Bread, and Wine by the Word of Christs Institution, and Prayer, to be the Sacrament of the Blessed Body, and Bloud of Christ?*

John 3.16
1 John 4.9
John 6.27
Mat. 1.21
1 Tim. 2.5
Ephes. 2.14
Ephes. 1.6
Heb. 9.15

A. Hee is then to meditate, how that God the Father, out of his meere love to mankinde, did set apart, seale, and appoint his only begotten Son to be the all-sufficient meanes, and onely Mediatour to Redeeme us from sinne, and to reconcile us to his grace, and to bring us to glory.

Q. *What is he to meditate on, when hee seeth the Minister to breake the Bread, and to poure out the Wine?*

Gal. 3. 1
Exod. 24.8
John 1. 29
Esay 53.5

A. Hee is then to meditate, that the Body of Christ was as truely crucified, and his bloud shed for the Remission of his sinnes, under the sense of Gods wrath due unto them: as hee doth now see the Bread in the Sacrament to be broken, and the wine to be poured out by the Minister.

Q.

Q. *Lastly, what is he to meditate on, when the Minister commeth unto him, and delivereth him the Bread, and Wine, thus Consecrated, broken and poured out?*

A. He is then to meditate, that as the Minister doth now offer, and deliver into his hands the Bread, and Wine, and bids him, *take it, eate it, and drinke it*; So doth Christ himselfe come unto him, and offer, and give unto his Faith, his very Body, and Blood, with all the benefits of his Death, and Passion.

Q. *And thus we see what the worthy Receiver must meditate on in the time of Receiving, upon his sight of what the Minister doth: tell me now next what he must meditate on, upon the sight, and sense of what he himselfe doth at that time?*

A. When hee hath received the Bread and Wine at the Ministers hand, and is Eating of the one, and Drinking of the other, he must then meditate and thinke with himselfe thus: as I have now taken, and doe eate this bread, and drinke this Wine for the nourishment of my body, and life temporall; so I doe believe, that the Body, and Blood of Jesus Christ, being apprehended of mee by the hand of Faith, and applied by Faith unto my Rom. 3. 25

Soule, ſhall nouriſh it up unto life everlaſting.

Q. *And thus wee have ſeene, how the worthy Receiver is to meditate in the time of Receiving upon the Death, and Paſſion of Chriſt, and the benefits which accrue to him thereby. Tell me now next, what are the duties, which he is to perform to God, and man therefore?*

Pſal. 116. 13, 14. Pſal. 63. 5 Mat. 26. 30 1 Cor. 10. 17 1 Cor. 12. 13. Pſal. 16. 2. & 3. Eph. 4. 3. 15. & 16. 2 Cor. 8, 9, &c. 2 Cor. 9. 7 Gal. 6. 10 1 Cor. 16. 2 Mat. 12. 7

A. To God hee is to lift up his heart by way of thankſgiving for the great worke of our Redemption by the death of Chriſt: and unto man hee is to extend his love, by cleaving to his fellow-communicants in one Spirit, as unto members of the ſame body; and by ſhewing mercy to the poore members of Chriſts body in contributing to their neceſsities according to his ability.

Q. *And thus we have alſo ſeene, what is to be done by the worthy Receiver at the time of Receiving. Tell me now in the laſt place, what is required of him after he hath Received?*

A. There is required, Examination, and Reſolution.

Q. *Wherein ſtands the Examination, which muſt be in a worthy Receiver after he hath Received?*

A. It ſtands in this, to trie whether he

he hath gotten any good by the Sacrament, or not.

Q. *What if he finde little, or no good by his Receiving?*

A. He is then first to suspect himselfe, that some miscarriage hath beene in him, either in his preparation to, or in his performance of the Duty; and having found out what was the fault in either, that hindred the efficacy of the Sacrament unto him, he must judge himselfe, and be seriously humbled for it. And secondly, hee must endeavour by after-paines in prayer, and humiliation to quicken, and awaken the efficacy of the Sacrament unto his Soule.

1 Cor. 11. 31
Eze. 20 43

Q. *But what if hee finde any good by his Receiving, what is he to do then?*

A. He is first to blesse God with all his heart therefore; and to acknowledge with all thankfullnesse Gods gracious dealing with him therein; and secondly, he is to be carefull, and watchfull that hee keepe up and maintaine that holy, and gracious frame of heart in himselfe, which he hath brought with him from the Sacrament.

Ephes. 4. 3 &c.
1 Pet. 1. 3
1 Chron. 29. 18.
2 Chron. 30. 21, 22, 23.
Luke 4. 1
1 Cor. 10. 14

Q. *And thus have wee seene, wherein the examination of a worthy Receiver consisteth, after hee hath Received, Tell mee*

now wherein ſtandeth his Reſolution ?

Hoſ.11.12 *A.* It ſtandeth in this, that he be carefull, and doe reſolve to keepe touch with God, and to expreſſe the power, and efficacy of the Sacrament in making good, and keeping his Vowes, and Covenants, which hee made to, and with God, of new obedience, and amendment of life, when he came to receive.

Pſa.116.14. 18. Eccleſ.5.3. Pſal. 50. 16,17. 23. Pro.9.5,6

Q. *Is there any great danger, if we do neglect to do ſo ?*

Coloſ.1.10 Pſ.119.106 Hoſ. 8. 13 1 Cor.11.30 Eſay 1.11.13

A. Yes, for firſt without this care, and Chriſtian reſolution, wee ſhall incur Gods heavy diſpleaſure : Secondly we fruſtrate, and make voide, all that we have formerly done in, and at the Sacrament. And thirdly, we ſhall hereby bring our ſelves into a far worſe condition, than we were before we came to receive.

Gen. 4. 5 1 Cor.11.17 Joh.13.26, 27. Luk.11.24

Q. *How may we come then by power to do this ?*

Pſal. 39. 1 Job 31.1 Eccleſ.5.1. Eſay 8. 20 Pſal.119.9 Gal. 6. 16. Pſal.119. 5. 35.88.133

A. By watching carefully over our wayes, and courſes; by examining them by the Rule, and Square of Gods Word ; and by hearty prayer unto God for his Grace, to direct, and aſſiſt us in all our wayes.

Certaine

CERTAINE
Cases of Conscience,

About the Receiving of the Sacrament of the *Lords Supper* cleared, and resolved.

I. Case.

WHether a man, who (after examination of himselfe) findeth in himselfe much weakenesse, and many defects, in respect of those things, which should be in a worthy Receiver, may yet adventure to come to Receive?

Solution.

The weakenesse, and defects, which are in those that come to Receive, are either such as are felt, and thereupon are sorrowed for, and striven against: or they are such, as are not felt, and so can neither be sorrowed for, nor striven against. Mark. 9. 24 2 Cor. 7. 10

If our weakenesse, and defects be of

the former kinde, wee neede not much to feare, or doubt of Gods mercy, and favour towards us, if we doe come to Receive with ſuch weakneſſe, and defects in us.

For firſt we muſt know that the Sacrament, which we come to receive, is ordained by Chriſt, to be as well phyſick for the Recovery, and ſtrengthening of the ſick, and weake in grace, as food to nouriſh the ſtrong and healthy. Secondly, we muſt know, that Chriſt even calleth ſuch unto him, and hath promiſed in his word, not onely his gracious acceptation of them, but a full ſupply of their defects, and wants.

Mat. 21.14
Luk. 14.21
Mat. 11. 28
Eſay 55.1, 2
2 Chron. 30.18, 19, 20.

But if our weakneſſe, and defects be of the latter kinde, ſuch as wee neither feele, nor deſire to underſtand, nor have any remorſe for them, then ought we not in any caſe to come, but rather to forbear, untill God ſhall be pleaſed to give us more Grace.

Pro. 9. 4. &c.
Mat. 5.6
Joh. 6.37.
Mat. 22. 12

II. Caſe.

II. Case.

Whether we are bound to come fasting to the Communion?

Solution.

NO, it is not absolutely necessary, for neither was the paschall Lambe so eaten; and (we know) Christ himselfe administred it to his Disciples after Supper: and besides that, some are (we know) so weake, and sickly, that they cannot stay so long fasting, without prejudice to their life, or health. And if it were necessary, yet in that case God will have mercy, rather than Sacrifice. Rom 14.17 1 Cor. 11.34 Mat. 9. 13 Mar. 12. 7 Hos. 6. 6.

But though there be no necessity of it, yet it hath beene ever held decent, and convenient, where it may stand with the health of the body, and there is no superstition placed in it, as there is by some ignorant Papists, and some of our ignorant, and popishly affected Protestants at this day: who thinke that they eate the very Body, and drinke the very Bloud of Christ in a bodily manner. *Vide Angl. Epist.* 118. *Vid. Aqui. in* Mat. 26.

III. Case.

III. Case.

Whether must that man stay from the Sacrament, who having wronged, and injured his Neighbour, hath sought forgivenesse, and Reconciliation at his hands, but cannot obtaine it?

Solution.

Mat. 5. 23, 24. NO, if so be, that he be sorry for his offence, and be willing to make amends for the wrong he hath done, and doth earnestly, and heartily desire pardon, and reconciliation at his hands whom he hath wronged; for then the fault is no more his that hath done the wrong, but his that being wronged will not forgive.

Mat. 18. 21, &c.

IV. Case.

Whether a man be bound to forgive him that hath wronged him, if hee seeke not for Reconciliation at his hands; and if hee do not forgive him, whether hee must for this cause stay from the Sacrament?

Solution.

IN forgiving an offender, there be three things to be considered. First, the letting

ing go of all wrath, malice, and desire of revenge. Secondly, the testification of forgivenesse unto the party offending, and Thirdly, the re-acceptance, and re-admission of the offendour into former society, communion, and friendship. As for the first: a man is bound to forgive in that respect, whether the party offending ask forgivenesse, or no: that is, he must beare no malice, nor nourish in himselfe any thoughts of Revenge towards him; for if he do, he sinneth in comming to the Sacrament; But as for the two latter, a man is not bound, either to testifie unto the offending party his forgivenesse of him, or to re-admit him into former communion, and fellowship with him, untill he be sorry for his offence, and be desirous (in what he can) to right him whom he hath wronged: neither is his not doing of either of these any barre to keep him from the Communion.

Mat. 6. 14, 15.
1 Tim. 2. 8
Esay 1, 11, 12, 13, 14, 15
Luk. 17. 4.

V. Case.

Whether hee, whose heart is full of feares, and doubtings, may adventure to come to the Sacrament?

Solution.

YEs, he may; for feares in comming are no barre to comfort: nay he that comes

comes in feare, may yet goe away with much comfort, especially where in comming his chiefe aime is to yeeld obedience to Gods Commandement, which biddeth him come, rather than to his own feares, doubts and discouragements, which might dishearten him from comming: for obedience yeilded to God, out of pure conscience to his Commandement, against discouragements, and feares, may be no whit inferiour unto, nor lesse acceptable unto God, than a preparation in a more exact, and excellent degree. For it is here, as it was with the Children of *Israel*. *Exod.* 14 15. God bad them go forward, and their own distrustfull hearts bid them forbeare, because of the Sea that was before them, into which they could not go, without evident perill of drowning. Yet Gods Commandement prevailing more with them, than their owne feares, forward they go, and instead of the danger which they feared, see what a blessed deliverance, beyond their expectation, is by God afforded them: even that very Sea, which they feared would have beene their destruction, proved (through Gods blessing) to be the way, and meanes of their delivery.

Marke 5. 33, 34.

VI.

VI. Case.

What is to be done by him, that in the very instant of Receiving, feeles his heart so hard, that hee cannot lift it up unto God?

Solution.

TO this, these Answers may be given. First, that hardnesse of heart is twofold, sensible, or insensible. Felt, or not felt.

Insensible hardnesse of heart, and which is in a man, and not felt, and perceived, is a great, and a dangerous judgement, but the sensible, and felt hardnesse which is in Gods Children, and which they feele, and bewaile in themselves, is rather a blessing than a curse. Of this the Church complaineth, saying unto God, why hast thou hardned our hearts against thy feare? *Esay* 63. 17. And this must not dishearten, nor discourage any Communicant, but rather comfort him: for when the heart feeleth its hardnesse, and complaineth of it, is grieved, and disliketh it, wishing that it were not so, this is a sure signe of a gracious estate, and that there is some measure of true softnesse in that mans heart,

Zech. 7. 11
Eph. 4. 19.
Exod. 10. 27.

heart, though at this time undiscerned of him. For it is by softnesse that hardnesse of heart is felt, and if there were no grace there, such a corruption as this, would lie still undiscerned, it being the part of grace, and not of corruption, to discover such corruptions in us. Secondly, we must know, that every lumpish, and heavy heart, betiding Gods Children at times, is not a hard heart: for even the best of Gods children at times may be thus affected, witnesse *David*, *Psal.* 42.6,7. *Heman*, *Psal.* 88.14. *Jonah*, *Jon.* 3.4.7. the Church of God, *Esay* 49.14. yea, Christ himselfe was not free from it, *Mat.* 27.46. Thirdly, it must be remembred for our comfort, that the benefit of the Sacrament is not tied to the very instant of Receiving, but if before, and after, a man have beene able, and can lift up his heart unto God, he may finde comfort, though for the present he have not so lively a sense, and feeling thereof as hee desireth.

VII.

VII. Case.

Whether a man may with comfort of Conscience, partake the Sacrament with those Assemblies, wherein open sinners are tolerated to participate, so that he shall not partake with them in their sinnes, nor any way hinder his owne benefit by so doing?

Solution.

HE may; and that for these reasons. First, because when we come to receive, we are by the Apostle commanded to examine our selves in 1 *Cor.* 11.28. but no where to examine others: which (if he had thought necessary to worthy Receiving, or had thought it unlawfull to communicate with others, that are unworthy) hee questionlesse would have given a like strict command for that, as he had done for the other. Secondly, because the same Apostle in 1 *Cor.* 11.29. limits the crime, and penalty of unworthy Receiving, to the person himselfe that thus Receives, and not to others that Receive with him. Thirdly, because neither the Prophets of old, nor Christ himselfe, nor his Apostles in the New Testament, have left us any example, to forbeare comming

See Ezech. 18. 20.

comming to the Sacrament, and partaking thereof, or any other part of Gods publique worship, and service, for the known sinnes of those, that were to partake with us therein: but have rather taught us by their example to doe the contrary; and have shewed us by their practise, that in Assemblies, where the word, and worship of God is kept pure for substance, there may be a comfortable participating of Sacraments, yea, though by connivence of governours some inordinate walkers be admitted.

VIII. Case.

Whether the wickednesse of the Minister, who administers the Sacrament, may impeach the sufficiency, and efficacy of the Sacrament to a believing Communicant?

Solution.

NO, it cannot: for the vertue, and efficacy of the Sacrament depends not on the goodnesse, or evilnesse of the Minister that administers it, but on Gods blessing accompanying it. And this Divines both Ancient, and moderne have many wayes illustrated.

1 Cor. 3. 6, 7.

As

As by water that passeth through a channell of stone into a garden, though the channell it selfe receive no benefit by it, because of his owne indisposition, yet may the Garden be made fruitfull by the water that this channell conveigheth into it.

Secondly, by sowing of seede, wherein the seede-mans hands may be foule, and dirty, yet as long as the seed is good, the soile fertile, and it have the heate of the Sun, and the benefit of the raine descending on it, the seede may grow, and prosper notwithstanding. Many other such illustrations of this point might be added, but these are sufficient to shew, that the Sacrament received at an evill Ministers hands, may yet have its due effect, in the heart of the worthy Receiver; and therefore is not to be refused by us, when such do administer it unto us. For what man, that is in his right wits, if he be in danger of the Law, would refuse his Princes pardon, though brought unto him by him, that were never so wicked a man? Or who would thinke that pardon, the lesse forcible, and available, because such a man brings it: let us not then refuse Gods Ordinance, for the evill lifes sake of the Minister, that is to administer it unto us:

alwayes remembring this, that if he be a sinfull, and unworthy man, the sin is his; but if I refuse it at his hands, because he is such a one, the sinne is mine: and I shall not answer for his sinne, but for mine owne neglect.

IX. Case.

How often is a man bound in Conscience to receive the Sacrament of the Lords Supper?

Solution.

THere is no set time, nor times for this prescribed in the Scriptures. Neither hath the practice of the Church in all ages been one, and the same.

For we read that in the Primitive times of the Church, they used at first to receive it every day; afterwards every Lords Day; afterwards it came to once a moneth; afterwards to thrice a yeare; and at last came the Councell of Trent and decreed, that at least once a year it should be received.

See Dr. Denisons Heavenly Banquet, page 165.

And therefore in this variety of practise, we must for our better guidance herein, observe the circumstances of necessity, conveniency, and utility.

For

For the first, tis true, that we have daily neede of the remembrance of Christs Death, and consequently of the Sacrament. As our bodies have daily neede of nourishment by our corporall foode, so have our Soules by our spirituall. Yet must not this be the onely guide, or ground of our Receiving, but we must also have respect to conveniency.

For seeing there is required a due, and diligent preparation for the Receiving of this Sacrament, the same must moderate our necessity, so that we should as well look to our fitnesse as to our neede.

But yet in the third place, the due consideration of the inestimable benefit, and comfort wee obtaine by Receiving this Sacrament, must stir us up, so oft as with conveniency we may, to be partakers of this blessed banquet, so that (if it were possible) wee might every day be fit to communicate: or at least so often as the Sacrament is administred.

1 Cor. 11. 25, 26. See Num. 9, 13.

X. Case.

What quantity of Bread, and Wine must be taken by him, that Receiveth?

Solution.

SO much of each, as may give both nourishing, and cheering to the body. And therefore that custome taken up by the younger sort, of only kissing the Cup, or taking but a drop, or two of Wine into their mouths, is not to be approved; for Christs Ordinance is not to sip, *but to drinke at the Communion.*

Mat. 26. 27.

XI. Case.

Whether such persons, as are at contention, and goe to Law one with another, may with good conscience come to the Lords Table?

Solution.

QUestionlesse they may, so that they go to Law lawfully: for it is a true Rule in Lawes, both divine and humane, which the Apostle sets downe in 1 *Tim.* 1. 8. that the Law is good, if a man use it lawfully. Now to use the Law lawfully, there be these conditions required.

1. That

1. That it be done not for every little trifle, which will bear an action, but onely for such things, as if they be not remedied, will breed a further inconvenience, and which nothing but Law can remedy.

2. That it be not done out of a covetous minde, to have from another more than in conscience he thinkes is his due, but onely desires to preserve his owne right, which by Gods Law and mans, belongs unto him.

3. That it be not done out of an ambitious minde, more to get the victory of his adversary, than to gaine the truth.

4. That it be not done fraudulently, by any unlawfull, and unjust meanes, as by bribery, subordination of witnesses to support a bad cause, or the like.

5. That there have beene used all lawfull meanes before to compremise it by reference to Christian Neighbours, and Friends, and by being willing to part with some of his right for peace and quietnesse sake, rather than to try extremity of Law.

6. And lastly above all, that it be not done uncharitably, out of desire to be revenged on his adversary more, than to have his wrong righted.

And because this last is the maine

obstacle of all (because where Charity is wanting, there can be no fitnesse to receive this Sacrament) therefore all that goe to Law, should be well advised, and make a narrow search into their hearts (which are deceitfull above all things, and in this more than in any other things, because of Selfe-Love, and Selfe-seeking ends) whether they can hate the wrong done without hatred to the person doing it : for they that cannot doe so, (let their pretences be otherwayes what they will) they are not fit Guests for the Lords Table.

Certaine

Certaine EXCUSES

Made, and pretended by Ignorant People for not Receiving the Sacrament of the Lords Supper so often as they should do, removed.

Many are the Excuses, which are made, and pretended by Ignorant People for not Receiving the Sacrament of the Lords Supper *so often, as they should do: but the chiefest of them; and those that are most common in the mouths of the ignorant, are these that follow.*

I. Excuse.

They have no leisure.

HAve they leisure to fill their bodies every day, and want they leisure to feede their soules? Our Saviour in *Joh.6.27*

gives them better counſell. Labour not (ſaith he) for the meate that periſheth, but for the meate that endureth to eternall life.

II. Excuſe.

They want Cloathes.

IT is not outward apparell, but the inward ornaments that make us gracious in the ſight of God. And therefore be our outward apparell never ſo meane, if wee have on us the wedding garment of Faith, made of the fleece of that Lambe of God, which taketh away the ſinnes of the World, lined inwardly with humility, and trimmed outwardly with Charity, God will bid us welcome to his Table.

1 Pet. 3. 3, 4.
Mat. 22. 12.
John 1. 29
1 Pet. 1. 5.
Mat. 5. 23. 24.
Acts 2. 46
1 Cor. 5. 8.

III. Excuſe.

They are not in Charity.

WHat is this but to excuſe one ſinne with another? Our neglect, or contempt of Gods Ordinance, by our uncharitable affection to our brother, and that is ſo farre from excuſing us in the

ſight

ſight of God, that it doth much aggravate our ſin.

For why are they not in Charity? What is the cauſe of it? Is it not their owne rankorous heart, their owne malitious, and revengefull will, and nothing elſe, that keepes them from it? And becauſe their neighbour hath wronged them, will they, rather than they will forgive their Neighbours wrong, more wrong God, and their own ſoules?

IV. Excuſe.

They are not prepared.

ARt thou prepared to pray, and art thou not prepared to receive the Communion? The ſame things that make us unfit to receive the Communion, make us as unfit to pray: for except a man abandon the purpoſe of ſinne, *Pſal.* 66. 18. and except he be in Charity, *Mat.* 6. 14. hee is no more fit to pray, than to communicate, and therefore ſhould abſtaine from the one, as well as from the other.

See B. *Andrewes* Sermon part. 2. page 36.

V.

V. Excuſe.

Their Wives are ſick, or lie in, or their Husbands are from home, or not well, and therefore they will ſtay till they be returned, or well againe, and then they will come, and receive together.

INdeed for matter of ſickneſſe of the one, or other party, where there is a neceſſity of our attendance on them, there may be ſome excuſe, for I make no queſtion, but in this caſe God will have mercy, rather than Sacrifice. But where there is no ſuch neceſsity, I ſee not how we can be excuſed.

And as for the other, *viz.* the Husbands or Wives being from home, how that can excuſe any from communicating, when God calls them thereunto, I know not. For our Receiving of the Sacrament, muſt not depend upon others Receiving of it, albeit they be never ſo neere, or deare unto us.

VI.

VI. Excuſe.

They uſe to Receive at Eaſter *every yeare, and they hope that it is ſufficient.*

THis Communicating once a yeare at *Eaſter*, was hatched in Popery, when ignorance prevailed in the Church: and is by no meanes to be followed of us, to whom God hath afforded better meanes of knowledge. And indeed it were a ſhame, that Proteſtants in profeſsion, ſhould be Papiſts in opinion.

But what is it, that makes them to put off their Receiving to this time?

If it were their reſpect, and reverence to the Sacrament, as fearing, if they ſhould receive it oftener, they ſhould not come ſo well prepared to it, as they hope to be then: that indeed were ſome (though but a poore) Excuſe. But that is not it: it is rather, either becauſe they place more holineſſe in that time above other, and ſo thinke the better the day, the better the worke, which is meere popiſh ſuperſtition, or rather, becauſe it is the cuſtome, and faſhion ſo to doe, which is prophane irreligion.

Whereas good Chriſtians looke rather to

to Chriſts Command, and their own neceſsity, than to any thing elſe, and becauſe he commands it, they doe it; and their own need, and neceſsity of it makes them to do it, not once in a yeare, but as often as it may be done.

VII. Excuſe.

They would come, and Receive, but their Miniſters will not ſuffer them.

IF their Miniſters doe hinder them without cauſe, they ſhall beare their condemnation: but if for want of Knowledge, Repentance, Charity and the like, (which their profeſsion, or practiſe doe witneſſe) he do ſtay them from it, and be diligent, and willing to teach, and warne them, and they continue ſtill in their obſtinacy, and wickedneſſe, their bloud ſhall be upon their own heads.

VIII.

VIII. Excuſe.

That they are conſcious to themſelves of ſome great, and crying ſinnes, which they have committed, and of which they have not yet ſufficiently repented, and therefore they will ſtay till the next opportunity of receiving, hoping by that time to have more fully repented of them, and to be better prepared.

THis Excuſe indeed might be the more tolerable, if hee that hath committed ſuch ſinnes were ſure of theſe two things. Firſt, that he ſhall have longer time to repent in; and Secondly, that he ſhall have grace to repent having had ſuch a time. But of neither of theſe can any man for the preſent be aſſured of. 'Tis true, God hath promiſed indeed to have mercy upon a Sinner, at what time ſoever he ſhall truly repent, and turne unto him; but he hath no where promiſed to give him either time, or grace to repent when he will. And therefore if thou art wiſe, or deſireſt to be wiſe for the everlaſting good of thy Soule, diſpeede thy Repentance out of hand,

hand, and take the preſent opportunity that God offereth thee, as not knowing whether God will ever offer thee the like opportunity againe: being alſo aſſured of this for thy comfort, that God in all our graces, and ſo in Repentance too, looketh not ſo much at the meaſure of them, as at their ſincerity.

Plaine

Plaine EXPRESSIONS OF Sacramentall Truths TO Uulgar Capacities.

By the helpe of which, the younger, and ignorant ſort may eaſily underſtand, and remember the moſt neceſſary things belonging to the Sacrament of the Lords Supper.

EXPRESSION I.

Of this,

That the Sacrament of the Lords Supper *doth truely, and really exhibite to the worthy Receiver, the Body and Bloud of Chriſt, with all the benefits of his Death, and Paſſion.*

FOr it is here, as it is in a Leaſe. A Lord of a Mannor makes, ſeales, and delivers

delivers a Leaſe of a Farme to a Tenant, containing two, or three hundred Acres of Land, butting, and bordering thus, and thus, upon condition that the Tenant ſhall pay him ſuch a Fine, and ſo much yearly Rent.

The Tenant receives the Leaſe, and having it in his hand, ſhewes it to his friend, and tells him that he hath for two hundred pounds a yeare three hundred Acres of Land.

The Parchment, Inke, and Wax of the Leaſe, have not the very Acres of Ground, nor Trees, nor other appurtenances thereunto belonging, being, and growing therein, and yet by vertue of that Parchment, Inke, and Wax made a Leaſe and ſealed, and delivered by the Land-lord, the Tenant will poſſeſſe them all.

I demand then how it commeth to paſſe, that this piece of Parchment, and this Inke, and Wax thus made a Leaſe, and thus ſealed and delivered, hath power to conveigh really, and actually this ground, with his appurtenances to this Tenant?

To which the Anſwer is, that the power it hath to performe this, commeth not from the Parchment, Inke, and Wax,

Wax, but from the legall power, and authority of the Law-giver, who did decree, and ordaine, that a Deed conceived in ſuch, and ſuch forme of words, and thus ſealed, and delivered, ſhould be effectuall, and powerfull to give a Tenant reall poſſeſſion of ſuch Lands, and all the appurtenances thereof.

And juſt ſo is it in the Sacrament, for by it Chriſt doth give us his very Body, and Bloud, his Merits, and his Righteouſneſſe; by it he paſſeth over unto us a Deede of all the joyes of Heaven; he Seales unto us a pardon of all our ſinnes, and of all the Puniſhments belonging unto them, but upon this condition ſtill, that wee doe truely pay unto him his Rent; to wit, true Repentance for all our ſinnes, true Charity towards our Neighbours; true Faith in his Bloud; and a new, and ſincere obedience to his Commandements.

So that when we receive this Sacrament after this manner, we may ſay. Here have I the Body, and Bloud of Chriſt my Saviour, here have I Remiſſion of all my ſinnes; and the Kingdome of Heaven paſſed over unto mee. And yet that bit of Bread, which I have eaten, hath not the Kingdome of Heaven lying in it,

nor the Body of Christ moulded up in it, or converted into it; neither hath the Wine, which I have drunken, the Bloud of Christ within it, or is converted into it.

Whence then have they this power? In their owne nature they have it not; whence then can they convey all this to me?

Answer, the power which they have, comes from the Law-giver Jesus Christ, who Decreed, Instituted, and Ordained that those Elements of Bread and Wine received in his manner, and on his conditions, should be powerfull, and effectuall to convey unto me, and make me partaker of his blessed Body, and Bloud, and of all the benefits of his Death, and Passion.

EXPRES.

EXPRESSION II.

Of this,

That a wicked man, and an unworthy Receiver, may at the Sacrament Receive the outward Elements of Bread, and Wine, without receiving any benefit by the Body and Blood of Christ.

FOr it is here as in the usance of a conveyance. Now we know, that if a conveyance made to *Peter*, lying upon a Table be given to *Richard*, or to any other person to whom it doth not belong; or which *Richard*, or any other person fraudulently taketh away; it doth them no good at all, by reason the Covenant was not made with any of them, but with *Peter* onely: So the unworthy Receiver, being not the party to whom the promise is made of receiving Christ, with the benefits of his Death, and Passion, receives onely the bare outward Elements and not the things signified thereby.

Expression III.

Of this,

That the consecrated Bread and Wine, are not to be taken as common Bread, and common Wine.

For it is with this, as it is with Wax stamped with the great Seale: for as that in substance differs not from other Wax, but yet in value is farre more excellent, and may not be abused, or unreverently used, without contempt, or great wrong offered to the King or State whose the Seale is: So the Bread, and the Wine in the Sacrament, though in substance it differ not from other Bread and Wine; yet concerning the use to which it is now put, and designed, it is much more pretious than any other Bread or Wine in the World, being now appointed by God to be a Signe, and Seale, and an exhibiting instrument of the Body and Bloud of Christ, and therefore cannot be profaned, or abused without contempt of Christ Jesus, and his holy Ordinance.

Ex.

Expression IV.

Of this,

What a ſhamefull thing it is to come unprepared to the Lords Table.

IT were a matter of foule ſhame for a Man to come, and ſit downe at a great Mans Table in rags, and in naſty, and filthy cloathes; and in ſuch a caſe, how apt would every one be that ſees him, to take him up, and ſay, Art thou not aſhamed to come to ſuch a Mans Table in ſo baſe a faſhion? What an uncivill fellow art in ſuch a garbe and pickle to come into ſuch a preſence? And is it not then a matter of fouler ſhame to come rudely, unpreparedly, and in ſo unbeſeeming a manner to the *Lords Table*?

Expression V.

Of this,

That the receiving of the Lords Supper, *without thoſe graces that are to be in a worthy Receiver, will do us no good.*

FOr what is this, but the having of a Seale to a blanke? And what is a

Man the better for that? What is a Man the better for having the Broade Seale to a piece of Parchment, that hath nothing written in it? He hath nothing but a piece of Parchment, and Wax, hee hath neither Land, nor Living, ſealed, and conveyed unto him thereby. And juſt ſo it is in this caſe.

Expression VI.

Of this,

That ignorant perſons, though they pretend never ſo much their good meanings, and their good minds, cannot be worthy Receivers.

IGnorant perſons uſe to plead for themſelves that they have not the knowledge, and underſtanding that others have, and cannot anſwer as others doe, yet they hope they have as good meanings, and come with as good minds as the beſt.

But alas, how ſillily is this ſpoken? for 'tis as if one ſhould ſay; though I have a blinde Eye, yet I have as good an Eye, as he that can ſee fartheſt. For wherein lieth the goodneſſe of the Eye, but

but in the ſight, and the goodneſſe of the minde but in the knowledge of God? *Prov.* 19.2.

Expression VII.
Of this,

That without Faith we can be no worthy Receivers.

For he that will receive Chriſts Body and Bloud for his Soules Comfort, muſt have an Eye to ſee Chriſt, and his Worth; muſt have a foote to come unto him; muſt have an hand to receive, and lay hold upon him; and muſt have a mouth to feed on him.

Now Faith is all theſe to a worthy Receiver. It is the Eye of the Soule, *John* 8.56. *Eſay* 17.7. 2 *Chron.* 20. 12. It is the foote, by which we come unto Chriſt, *John* 6. 35. It is the hand by which we receive him, *John* 1.12. Yea, it is the mouth by which we feede on him. *John* 6. 53.

Now can a man ſee without an Eye? Come without a foote? Receive without an Hand? Feede without a mouth? No ſurely he cannot. No more can we

ſee Chriſt in the Sacrament, without the Eye of Faith; come unto him, without the foote of Faith; receive him without the hand of Faith; or feed on him without the mouth of Faith.

Expression VIII.

Of this,

That impenitent ſinners are not fit Gueſts for the Lords Table.

For it is here as it was at the Paſſe-over: there (as we reade *Exod.* 12. 45.48.) no ſtranger, no hired ſervant, no uncircumciſed perſon might eate thereof.

Now an impenitent ſinner is all theſe. 1. He is a ſtranger to God. *Pſal.* 58.3. *Eph.*4.18.

2. He is a ſervant of ſinne, *John* 8.34. hired for the vaine pleaſures, profits, and preferments of this World to doe the Devill ſervice, 2 *Pet.* 2. 19. 2 *Tim.* 2. 25,26.

And 3. he is an uncircumciſed perſon, *Acts* 7.51. *Jerem.*6.10.

And therefore 'tis no wonder that an impenitent

impenitent perſon is ſo unfit a Gueſt for the *Lords Table.*

Expression IX.

Of this,

That impenitent perſons comming to the Sacrament in their ſinnes inſtead of doing themſelves good, doe themſelves a great deale of harme.

FOr it is here as it is in an unwholeſome, and diſeaſed ſtomach: now we know that an unwholſome, and diſeaſed ſtomach, what ever foode it receives, it ſo alters it, that it rather nouriſheth the Diſeaſe, than the body, and turnes all the wholſome nouriſhment it takes to the increaſing of that, rather than of any health, or ſtrength to the body.

So an impenitent Soule comming to Gods Ordinance in its ſinnes, doth turne the wholeſome nutriment of the Sacrament to the feeding of its diſeaſes, and the increaſing of its own ſorrow and miſchiefe.

Ex-

Expression X.

Of this,

That no Man can grow, thrive, or be nouriſhed by the uſe of the Sacrament, that is not in Charity when he cometh to Receive.

FOr the whole Church is a body, and every Chriſtian is a Member of that body. Now a member (we know) that will grow in the body, and thrive, muſt neceſſarily be united to, and conjoyned with the body. If a member be ſeparated from the body, it cannot be nouriſhed, nor grow: an Hand, or an Arme rent, or cut off from the body, cannot be nouriſhed, nor grow. Nay, though a part of the body be not ſeparated from the reſt, yet if there be but a diſlocation of a part, ſo that it be onely out of joynt, it cannot thrive, and proſper till it be ſet in joynt againe. So it is in the body myſticall, it is a growing body, every member thereof growes, and increaſes, *Coloſ.* 2. 19. as long as it is joyned to the reſt of the members in love, *Eph.* 4. 16. but being diſunited from the reſt, or out of joynt, by reaſon of want

want of Love, and Charity, it can be neither nouriſhed, nor thrive, nor increaſe with the reſt of the body, though it receive this ſpirituall food of the Sacrament never ſo often.

Expression XI.

Of this,

That they, that would be partakers of the Body, and Bloud of Chriſt in the Sacrament, muſt come thereunto with Hungring, and Thirſting deſires after Chriſt, and the benefits of his Death and Paſſion.

For it is here as it is at a Feaſt, or Banquet, let the Feaſt be repleniſhed with never ſo many dainty Diſhes, and Cates; and the Banquet with never ſo many delicates, yet if the parties (that be to eate of it) have formerly filled themſelves with other Meates, they care not much for the Cates of the one, nor the Delicates of the other, *Proverbs* 27. 7.

But let one, that is almoſt hunger-ſtarved, or is almoſt ready to die for thirſt, come to ſuch a Feaſt, or Banquet, becauſe

cauſe he feeles the paines, and pinches of emptineſſe in his ſtomach, you ſhall not neede to perſwade him to fall to it; the very ſenſe of his owne wants, and the refreſhing which hee hopeth to finde by that repaſt, will be to him an Argument ſufficient to make him to doe it.

So 'tis in receiving of the Sacrament; if a man come with thoughts of his own worthineſſe, and fulneſſe of grace, and goodneſſe in himſelfe, he cannot get any good by his Receiving, for he feeles no want of Chriſt, nor his Merits; but let a poore hunger-ſtarved Soule, who feeles his want of Chriſt, and ſeeth in what a miſerable eſtate hee is without him, and knoweth the Riches, Excellencies, and All-ſufficienices that are in him; let ſuch a one (I ſay) come to the Sacrament, and hee ſhall ſurely be repleniſhed, and finde the benefit, and comfort thereof. See *Eſay* 55. 1, 2. *John* 7. 37. *Revel.* 22. 17. *Math.* 5. 6. *Luke* 1. 53.

Ex-

Expression XII.

Of this,

How that Gods Admeaſurements of grace, and ſpirituall good in the Sacrament, are ſuitable to the inlargements of Mens hearts, and their hearty deſires for grace therein.

THere are three things (we know) that fit a veſſell to receive a great meaſure of liquor. The firſt is, when it is of large capacity. A ſmall Veſſell may be filled, but yet a ſmall Veſſell cannot have ſo much poured into it, as a Veſſell that is of larger capacity. The larger the Bucket is, that is let downe into the Well, the more Water it brings up.

The ſecond is when it is an open Veſſell. For though a Veſſell be of never ſo great capacity, yet if the Mouth of the Veſſell be ſhut, and cloſed up, though it be throwne into the Sea, where there is Water enough, yet it fills not.

Thirdly, when the Veſſell is wide open. For though the mouth of a Veſſell be open, yet if it be not wide open, it doth not

not fill ſo readily. Take a Bottle, or narrow-mouth'd Glaſſe, and dowſe it under the Water, yet it may be pulled up againe, with little, or no Water in it, though it be of great capacity, becauſe the narrowneſſe of the mouth hinders the ready and quick paſſage of the Water into it: Whereas a wide-mouth'd Veſſell, as a Paile, or Bucket, is no ſooner under Water, but it is inſtantly filled, becauſe the wouth of the Veſſell, is wide, open and broade. And juſt ſo it is in the Sacrament, if we deſire a liberall largeneſſe of Gods Mercy, and Chriſts Merits, we muſt come thereunto with hearts inlarged with Hungring, and Thirſting deſires after Chriſt, and his Righteouſneſſe; and the more our hearts are inlarged herewith; and the more open, and ready they are to receive it, the more ſhall the Sacrament empty it ſelfe with abundant bleſſing upon our Soules.

EXPRES.

Expression XIII.

Of this,

That a worthy Receiver ought to be as carefull of his behaviour, and demeanour at the Sacrament, as of his preparation before he commeth to it.

For as it is not enough for a Man to to dreſſe, and trim up himſelfe in his handſomer apparell before he comes to a great Mans Table; but there is a great care alſo to be had of that carriage, and behaviour, that beſeemes ſuch a Mans Table, and perſon. For though a Man come handſome, and cleanely apparel'd to a great Mans Table, yet he may there carry himſelfe ſo rudely, unmannerly, and uncivilly, that he may give great offence.

So is it with one that is to Receive the Communion. 'Tis not enough for him to get his heart into an holy, and fitting frame before he comes to Receive, but he muſt have a care alſo to have it in a convenient frame during the time of the whole action. For though a Man have beſtowed much paines with his heart before his comming, yet if there be not

not a care of due behaviour in the action, all his former paines may be loſt. See *Prov.*23.1. ſecond Epiſt. of *John* v.8. *Mat.* 22.11.

EXPRESSION XIIII.

Of this,

That it is not enough to come to the Sacrament, and to ſee what is there done, unleſſe wee can by Faith applie them to our ſelves, and get the efficacy and vertue of Chriſts Death to become ours.

A Conduite (we know) is full of Water, now a Man that would fill his Veſſell with the Water thereof, muſt bring it to the Conduite, to the Cocke, and ſet it there; but yet that is not enough; nay if that be all, and he doe no more, he may goe home againe with an empty Veſſell: therefore the Man that would fill his Veſſell, when hee hath brought it to the Conduite, and ſet it under the Cock, doth alſo turne the Cock, and then the Water runnes forth, and fills his Veſſell. So 'tis in the Sacrament. Chriſt is the Conduite of all Grace,

grace, and ſpirituall good, and he that would be filled muſt come to him. His Ordinances, the Word, and Sacrament, they are the Cocks of this Conduite: ſo that a man that would be filled with grace, muſt not onely goe to Chriſt in his Ordinances, and bring his Veſſell to theſe Cocks, but when he hath ſo done, he muſt turne them too, and let them runne into his Veſſell; and this onely can a mans faith doe, by applying of Chriſt, and what he hath done for mans ſalvation to a mans ſelfe in particular. See *Luke* 1.47. *John* 20. 28. *Gal.* 2.20.

EXPRESSION XV.

Of the ſame,

A Child (we know) may ſee, and looke upon the Mothers Breaſts; may handle them, kiſſe them, and play with them, but all this while the Child is never the fuller. Therefore the Child, when it would be ſatisfied, it layes its mouth to the Breaſt, gets the Nipple into his mouth, and then ſuckes, and drawes with all the ſtrength and might it hath, and ſo fetcheth forth the Milk out of the Mothers

Breaſt. So muſt it be done in this caſe of the Sacrament. Men may come to the Sacrament, and there gaze upon the Elements, and eate, and drinke them, and yet not receive the ſweete of the Ordinance, but if they would have the milke out of this breaſt, they muſt fall to ſucking, and to drawing with all their might, and ſtrength. And this doe men doe, when in the uſe of it, they ſet their faith on worke, which ſucks vertue out of the Sacrament, and from Chriſt in it, mortifying vertue to kill their luſts, healing vertue to cure their ſoules, and quickning vertue to enable them to the duties, and actions of ſpirituall life.

A

Catalogue of certaine groſſe Ignorances touching the Sacrament of the *Lords Supper*, yet remaining, and reigning in the hearts and mindes of the vulgar ſort of Communicants in moſt places, and Pariſhes of this Land,

Purpoſely

Set downe, that ſuch ignorant Soules may ſee their Errours, and learne to amend them.

The I. Ignorance.

Touching Preparation.

THe Preparation, eſpecially of the younger ſort, is to put on their beſt dreſſe, their finer apparell, and to be a little braver when they come to the Sacrament, than at other times. But for a

Spirituall preparation of the heart, to fit it for ſo holy a duty, and ſervice, that is a thing that is never once looked after, nor thought upon.

The II. Ignorance.

Touching their demeanour at the time of Receiving.

IT is pittifull to behold the demeanour of the ordinary ſort of people at the Sacrament; they come thither, they know not wherefore; and they doe there they know not what; they know not which way to looke, or turne themſelves about any holy Meditations. Many times their mindes are like a Clock, that is over-wound above his ordinary pitch, and ſo ſtands ſtill; their thoughts are amazed at the height of theſe myſteries, and for the time they are like a block, thinking nothing at all: or elſe their thoughts fall flat on the Earth to baſe and bodily things: Yea, ſome are ſo wonderfully ſimple, as to imagine they come thither for a draught of ſweete Wine, and a morſell of finer Bread. Or at the beſt, they raiſe their thoughts no higher than the

the Communion Table, thinking that if they have received the outward Elements in a reverent manner, behaved themselves decently during that action, forborne their worldly businesse before, and after, tempered their tongues from all uncivill speech, and demeaned themselves mannerly for that day, then that they have done a right acceptable piece of Service to God. The which stupidity of theirs cannot but be much commiserated of those, unto whom it is given to know any thing concerning the Mysteries of the Kingdom of God.

The III. Ignorance.

Touching their comming at certaine times to Receive, though never so unpreparedly.

MAny have a conceipt, that if they come at such, and such times, what ever their lives be, yet it skilleth not, the very comming at such times is a disposition sufficient for the Service they come about. But let such men know, that at what time soever they come, if they come not preparedly, be the time never *Chrysost. ad Epist. Hom. 3.*

ſo ſolemne, yet ſhall they inſtead of a bleſſing, meete with Gods curſe and heavy indignation. See *Iob* 20.23. *Pſal.* 78. 29,30,31. *Pſal.* 69.22. but eſpecially 1 *Cor.* 11.27.29,30.

IV. Ignorance.

Touching their good meanings, as if that were a ſufficient Preparation.

IGnorant perſons uſe to pleade for themſelves, that 'tis true they have not the knowledge, and underſtanding that others have, and cannot anſwer as others doe, yet they hope they have as good meanings, and come with as good minds as the beſt.

But poore ſoules, how miſerably doe they delude themſelves? For ignorant mindes cannot be good minds, neither can ſuch mindes have good meanings: for without knowledge the minde is not good, *Pro.* 19. 2. And the minde being not good, how can the receiving of ſuch a one, but be an abomination to God? See *Pro.* 21. 27. And therefore let ſuch poore ignorant Soules looke to themſelves, and for all their good mindes, and meanings

meanings, labour to get some competent measure of the knowledge of God, and Christ, before they offer to meddle with this holy Ordinance of God. And especially let such looke to themselves, that have the meanes and may be taught, and instructed, but yet in a wilfulnesse, and Rebellion of Spirit, will not be taught, nor instructed that they may be fitted before they come to the Sacrament, but will continue in their ignorance, and wilfully come to the Sacrament therein. For what can such expect, but that God should say to them, as he doth to others of the like kinde, *Psal.* 50. 16. 17. What hast thou to doe, that thou shouldst take my Covenant in thy mouth, seeing thou hatest instruction?

The V. Ignorance.

Touching their Repentance.

THey thinke that if they can say, I cry God mercy for my sinnes; and if they can make a shew of sorrow for them, and be sad, and demure for the day wherein they Receive, and for that day leave their uncharitablenesse, their adul-

tery, their Drunkennesse, their Swearing, and their other sinnes, to which they are given, though the next day, or assoone as the next occasion is offered, they fall to them afresh: they thinke that they have repented sufficiently for them, and have done as much as God requireth at their hands.

They doe with their sinnes when they come to Receive, as *Abraham* did with his Servants, when he went to Sacrifice *Isaac*, *Gen.* 22. 5. for as he then said to his young Men, abide you here with the Asse, and I, and the Lad, will goe yonder, and worship, and come to you againe: So say these in effect to their sins, and lusts: stand you awhile aside, for I must goe to the Sacrament, and receive the Communion, doe but stand by a while, and when the Sacrament is over, or at the furthest, when the Sacrament day is over, I will come to you againe. Or they do as the Serpent is said to doe; who when he goes to Drinke, first vomits up all his poyson, but assoone as he comes back againe, he licks, and sucks it up all againe, and is as venemous as ever he was before.

And in particular with their uncharitablenesse they deale just as *Themistocles*, and

and *Aristides* are reported to have done with theirs, for when they went Ambassadours, or to lead an Army together, they used to lay downe their mutuall hatred in the borders of their Country, and left their enmity behinde them there, till they came home againe, but then they resumed it, and were as deadly Enemies as ever they were before. *Plut. Reip. Gerend. Præcept.*

So these men, when they goe to the Communion, they can be content to leave their hatred, and malice at home, or perchance at the Church-doore, but when they come out, or not long after, with the Serpent they resume their poyson againe, and with *Themistocles*, and *Aristides*, their Hatred, Malice, and desire of revenge.

But this is but meere mockery, and such must know, that God will not be thus mocked. *Gal.* 6. 7. For there can be no true Repentance, where there is not at least an hearty desire, a full purpose, and a sincere, and earnest endeavour to leave those sinnes, which, at our comming to the Communion, we made shew to repent us of. And where such Repentance is wanting, such Receivers (like the Pharisees Proselite, *Mat.* 23. 15.) doe make

make themselves twofold more the Children of Hell, than they were before, as having added both to the guilt of their impenitency the fresh guilt of the prophanation of Gods Ordinance; and having doubled their hardnesse, and increased their strength to follow sin with the more greedinesse.

The VI. Ignorance.

Touching their comming to the Communion without Charity.

MAny that have no great care, nor make any great Conscience of comming to the Sacrament without knowledge, Faith or Repentance; yet will seeme to make some scruple of comming without Charity. Yea, many though they will not abstaine, for that they be common Swearers, habituall Drunkards, uncleane persons, and the like notorious sinners in many other respects: yet if there be a breach, and a falling out betweene them, and others, they will by no meanes meddle with the Sacra-

ment,

ment, but will abſtaine from comming to it purpoſely for that very reaſon.

But if theſe Men out of Conſcience ſcruple their comming to the Sacrament without Charity, why then ſcruple they not their living without it too; and their want of thoſe other as neceſſary graces, Knowledge, Faith, and Repentance? For a good Conſcience in one thing, is a good Conſcience in all.

The VII. Ignorance.

Touching their not Receiving oftner.

WHen they are told of their negligence in not comming oftner to the Communion: they will anſwer, that they hope they doe well therein; for they beare as good a Soule to GOD, as the beſt of them all; they thanke GOD they love their Church, and ſay their Prayers duely: but indeede they were not wont to receive their

their Maker ſo often, they come at *Eaſter*, as their honeſt Neighbours doe, and they thanke God they never miſſed, and they doubt not but that in ſo doing they have ſped as well as the beſt, and therefore that they ſhould be loath now to change their Cuſtome.

The end.

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FINIS.